dem 21

ARTICLES,

TO BE ENQVIRED OF within the Dioces of London, in the visitation of the Reuerend Father in God, Iohn Bishop of London. 1589.

In the xxxj. yeare of the raigne of our most gratious soueraigne Lady ELIZABETH by the grace of GOD Queene of England, Fraunce, and Ireland, defender of the faith. &c.

Imprinted at London, 1589.

The tenor of the othe miniſtred to the Church-wardens and ſworn-men.

YEe ſhall ſweare that all affection, fauour, hatred, hope of reward and gaine, or feare of diſpleaſure, or malice ſet a ſide, you ſhall vpon due conſideration of the Articles geuen you in charge, preſent all and euery ſuch perſon of or within your pariſh, as hath committed any offence or fault, or made any default mentioned in theſe or any of theſe Articles, or which are vehemently ſuſpected, or otherwiſe defamed of any ſuch offence, fault, or default: wherein you ſhal deale vprightly and according to equitie, neither of malice preſenting any contrarie to truth, nor of corrupt affection ſparing to preſent anie, and ſo conceale the truth; hauing in this action God before your eyes, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice. So helpe you God, and his faithfull promiſes contained in theſe his holie bookes.

The charge of the Church-wardens and ſwornemen ſet downe for the better performance of their duties, and diſcharge of their oathes.

THey are ſtraightly charged to heare all theſe articles read ouer vnto them, and diligently to conſider and enquire thereof. And for that the time is ſo ſhort in this the viſitation, that they ſhall not be able to make a perfect anſwere vnto all of them, and that notwithſtanding there are manie notorious faultes preſently worthy of preſentment and reformation: they are charged to make their anſwere vnto them preſently, ſo farre forth as their memory ſhall now ſerue them: And to preſent now ſuch faultes in their Pariſh, as at this time are worthie of preſentment and reformation. And that after their comming home betwixt this and Michaelmas next, they ſhall agayne heare all the Articles read ouer vnto them, and diligently conſider and enquire thereof with the Miniſter of the Pariſh, who ſhall (if he know any thing in the Pariſh to be reformed) together with them make a due preſentment, and a true and full aunſwere in wryting, ſigned with their handes and markes, wherein they ſhall preſent aſwell all ſuch faultes or offences, contrarie to the Articles as they forgot or omitted to preſent at the time of the viſitation, as alſo all ſuch faultes and offences contrarie to the Articles as ſhall happen and chaunce betwixt this and then.

Articles to be inquired of within the Dioces of London in this *Visitation, holden in the yeare* of our Lord God. 1589.

Articles concerning the Cleargie.

Whether Common praier bée read by your Minister in your seuerall Churches or Chappels distinctly and reuerently, and in such order as it is set forth by the lawes of this Realme, without any kind of alteration omitting or adding to any thing, and at due and conuenient houres, the Minister wearing a Surples? And whether the holie Sacraments be likewise ministred reuerently in such manner, as by the booke of Common praier is appoynted. And whether vpon Wednesdaies and Fridaies, not being holi-daies, the Letanie and other praiers appoynted for the day be sayd accordingly.

2 Item, whether the forme of Comination against sinners bée by your Minister plainlie and distinctly read in your Church or Chappell vnto the people, according to the Booke.

3 Whether any Parson or Parsons, not being ordered at the least to a Deacon, do say Common praier openlie in your Church or Chappell, or do solemnize matrimonie, or administer the Sacraments of Baptisme, and what be their names that do so?

4 Whether the Parson, Vicar, or Farmer of your Benefice do cause or suffer any Curate or Minister to serue your Church before he bee examined and admitted by the Ordinarie in writing, and do shewe his license to the Church-wardens.

5 Whether your Minister do serue two Cures in one daie, whereby he must nédes be driuen to serue the one of them at inconuenient houres?

6 Whether your Parson, Vicar or Curate do euerie Sonday whē there is no Sermon, read distinctlie and plainlie some part of the Homilies prescribed and set forth by the Quéenes authoritie to be read: and whether any Minister not admitted by the Ordinarie, or by other

lawfull authoritie, doo expound anie scripture or matter of doctrine, by the waie of exhortation or otherwise, and thereby omit and leaue off the reading of the Homilies. Or be there any in your Parish that do deprauelie speake against the Homilies and the vse of them in the Church?

7 Whether any Lectures, Conuenticles, or priuate meetings be read or vsed within your Parishes, either publique in the Church, or priuate in the house, by any not sufficientlie licensed thereunto by the Ordinarie: or whether any such Reader do teach any Doctrine of Innouation to withdrawe the people from due obedience to the Ordinances of the Church set forth by publique authoritie, or to cause them to forbeare participating in praier and Sacraments with our Church?

8 How manie Sermons doth your Parson or Vicar preach in his owne Church yearelie: and if he be no Preacher himselfe, how manie doth he yearelie procure to be preached there, and who haue preached them: and whether bee they that do preach them licensed or no, and by whom were they licensed?

9 Whether your Minister haue or do receiue to the holie Communion anie persons which be not of his owne Parish, without testimonie from the Minister of the place where they dwell: what they be, that it may appeare that they be not persons excommunicate?

10 Whether your Parson, Vicar, or Curate, do euery Sonday and Holi-day openly in the Church call for, heare, and instruct all the children, apprentises, and seruants of both sexes, that bee of conuenient age within your Parish, or at the least so manie of them by course as the time will serue, and as he may well heare or instruct in one houre at the least, before or after Euening praier in the tenne Commandements, the Articles of the beleefe, and the Lords praier, and diligentlie examine and teach them the Catechisme, as it is now allowed and set forth in the Booke of Common praier? And whether for that purpose he doth take the names of them all, and by course call certaine of them euery Sonday and Holi-day to come to the teaching of this Catechisme?

11 Whether your Parson, Vicar, Curate, or other Minister in your Church or Chappell hath admitted to the holie Communion anie open and notorious fornicator, adulterer or euill liuer, by whom publique offence is giuen without due penaunce first done, to the satisfaction of the Congregation enioyned him by his Ordinarie. Or anie malicious person that is notoriously knowne and detected to bee

out of charitie, or detected to haue done any open wrong to his neighbour by word or deede, without due reconciliation first made to the partie that is wronged?

12 Whether in any of your Parishes your Minister bee brought in by popular election, sent by some peculier election of ministerie, confirmed by the Parish, and so allowed priuatly of before the said Minister be presented to his Ordinarie?

13 Whether your Parson or Vicar haue anie other benefice besides this: if he so haue, where lieth it, how long in the yere is he absent frō this, how doth he see the cure of this serued, and what hospitalitie keepeth he on this Benefice?

14 Whether your Preachers or Minister be peace-makers, and exhort their parishioners to obedience towards their Prince, and all other that be in authoritie, and to charitie and mutuall loue among themselues: whether they be diligent in visiting the sicke, and in comforting them?

15 Whether anie do preach, declare or speak anie thing in derogation of the booke of Common prayer which is set forth by the lawes of this Realme, dispraising or deprauing the same or anie thing therein contained, or against the preachers or ministers of the word and sacraments by law authorized?

16 Whether your Parsons, Vicars, Curates and Ministers keep well their Registers of all weddings, burials, and christenings within your parish according to the Order of the Queenes Iniunctions, and whether they read the Queenes Maiesties Iniunctions euerie quarter of a yere once or no?

17 Whether they or anie of them keepe anie suspected woman in their houses, or be incontinent persons giuen to drunkennes, adulters, or be haunters of tauernes, ale-houses, or suspected places, hunters, hawkers, dicers, carders, common table players, swearers, dancers, or otherwise suspected of anie notorious crime, or light and vnseemelie behauior, or giue anie euill example of life, or vse disordred and vnseemlie apparell, either in colours, gards, or light fashion?

18 Whether they or anie of them do keep or suffer to be kept in their parsonage or vicaredge houses, anie ale-houses, tippling houses, or tauernes, or do sell ale, beere, wine, or anie other victuall?

19 Whether for the retaining of the perambulation of the circuite of your parish, the Parson, Vicar or Curate, Church wardens, and some of the substantiall men of the parish in the daies of the Rogacion dayes, or three other conuenient dayes before Ascension day, do walke the accustomed Bounds

of your parish.

20 Whether anie new Presbyteries or Eldership be latelie among you erected, and by them anie Ministers appointed without Orders taking of the Bishops, to baptise, minister the communion, or deale in anie function ecclesiasticall or contrarie to law gather anie priuate conuenticle whereby the people be drawne from the Church.

21 Whether there be anie in your parish that readeth anie priuate lectures in the same, or vseth exposition of the scriptures in anie priuate mans house whatsoeuer, contrarie to the law. And whether anie preacheth, and dwelleth not at certaine times in the yeare minister the sacraments in their owne persons, and in such Church where he readeth his lecture.

22 Whether there be anie in your parish, Ministers, or Preachers, that vse either priuate or other assemblies out of their Dioces, with other preachees, or other with them: and doo in them vse to set down anie orders contrary to the orders obserued in the Queenes Booke, or anie in your parish that doo contribute to anie such preachers, and what be the names as well of the contributors, as of them to whom they doo contribute, and what seuerall summes do they contribute?

23 Whether anie Minister do reiect those women being maried, which doo come to the Church to giue thankes after Child-birth, according to the order set downe in the booke of common praier?

24 Whether your Parson, Vicar or Curate haue maried anie person not being three seuerall Sondaies or Festiuall daies lawfully asked in their parish Churches, or not being sufficiently licensed thereunto, and by whose license the same persons were so dispensed withall to be maried?

25 Whether anie contention haue growen amongst the preachers in these parts for anie matter of doctrine or ceremonies: and what & who was the cause thereof: and whether anie strife hath grown about pewes or seates in the Church, and betweene whom was it?

26 Whether your Parsons, Vicars or Curates doo keep a iust and perfect role of all such as doo communicate in their seuerall parishes, and doo not rather regard their priuate gain, receiuing their offrings at Easter, and deliuering them tokens, and so enter them into their booke, and certefie as Communicants those who neuer receiued?

27 Whether there be anie Ministers or Priests within your parish which liue idle without anie Cure, neither seruing in anie place, nor hauing anie place of reading or preaching?

28 Whether anie Minister doo refuse or vse, or neglect such godly

exercises of prayer and preaching, as be by publique authoritie appointed for preseruation of her Maiestie, the Countrey, and Church: or for thanks-giuing for any victorie gotten ouer Gods enimies, and the States of the Realme.

Articles concerning the Church.

WHether haue you in your Parish Churches and Chappels all thinges necessarie and requisite for Common prayer, and administration of the Sacraments, especially the Booke of Common prayer with the newe Kalender, two Psalters, the English Bible in the largest volume of the edition set forth by the Bishops, and lately imprinted by the Quænes Printer, the Table of the tenne Commandements, a conuenient Pulpet well placed, a comely and decent Table standing on a frame for the holie Communion, with a fayre linnen cloath to lay vpon the same, and some couering of silke, buckeram, or other such like for the cleane képing thereof, a fayre and comely Communion cup of siluer, and a couer of siluer for the same, which may serue also for the ministration of the Communion bread, a decent large Surplesse with slæues, a sure Cofer with two lockes and keyes for képing of the Register booke, and a strong chest or boxe for the almes of the poore, with three lockes and keyes to the same, and all other things necessarie in and to the premisses.

2 Whether any do make any laystals, or vse to lay any filthinesse against the Church walles, to the anoyance of the Church or of the people, assembling themselues to heare Gods word, and publique exercise of prayer?

3 Whether your Churches and Chappels with the Chauncell be wel and sufficiently repaired and kept without abuse of any thing, and whether your Church-yards bee well fenced and cleanly kept, and if any part thereof be in decay, through whose default it is so?

4 Whether the Church of your Parish be now vacant or destitute of an incumbent or no, and if it be, how long it hath béen so, and who is the Patron, and whether he suffereth the Benefice to lye vacant, and occupieth the glebe land, and taketh the tithes and other fruite to himselfe during the time of the vacation, or who els occupieth and taketh the same, and by what authoritie?

5 Whether your Church be a Parsonage or Vicaredge, presentatiue, a donatiue, or otherwise serued by a Cure? Whether did you euer heretofore heare or knowe that it was a Parsonage or Vicaredge, and how came it to be decayed from being a presentatiue to be

in the state it nowe is, and when was it first decayed from being a bewtifie presentable as you remember?

6 Whether your Fonts or Baptisteries be removed from the place where they were wont to stand, or whether any persons leaving the vse of them: doe Christen or Baptize in Basons, or other prophane vessells, not customably vsed in the Church before time, or whether any Christen without eyther Godfather and Godmothers, and the signe of the Crosse appoynted by the booke of common prayer?

Articles concerning Ecclesiasticall officers.

WHether the Chancellor, Archdeacon, Commissary, official, or any other, vsing Ecclesiasticall iurisdiction in this Dioces, their Registers or Actuaries, Apparitors or Sumners, haue at any time winked at and suffered any Adulterers, Fornicators, incests, or other faults or offences presented vnto them, to passe and remayne vnpunished and vncorrected for Money, Rewards, Bribes, Pleasure, Frendship or any other partiall or affectionate respect?

2 Whether at the Archdeacons visitations which haue bin sithence 1586. the Archdeacon of your Archdeaconrie or his officers hath called to the Churchwardens for a Certificate from the Parson, Vicar, or Curate of your Parish, thereby to vnderstand whether the Iniunctions of the saide Bishop giuen in his visitation held in that yeare 1586. haue bin duely and precisely obserued or not, according to the Tenor and effect of one of those Iniunctions?

3 Whether any haue beene lawfullie presented to the Chancelor, Archdeacō. Commissarie, or Official, within these three yeres passed, for any crime punishable by the Ecclesiastical Courts: who neither haue made their purgation, for the infamie of the same offence, nor haue receaued pennance, whereby the parish hath bēn satisfied.

Articles concerning Schoolemaisters.

WHether the Schoolemaisters within your parish openly or priuatly, in any Noble or Gentlemans house, or in any other place be of good and sincere Religion life and Conuersation, and bē diligent in teaching and bringing vp of youth: and whether they haue bin examined allowed and licensed for Schoolemaisters, by the ordinary or his officer in that behalfe.

2 Whether your Schoolemaisters doe themselues receiue the holy Communion as often as they ought to doe, & whether they bring with them so many of their Schollers as be of age sufficient, and of

capacity by instructions to receiue the Lordes Supper.

3 Whether your Schoolemaysters doe orderly on Sondaies with their Schollers come to the Church of their Parish where they teach, and there see their Schollers placed in some conuenient place, so as they doe not disquiet the Minister or parish in time of deuine seruice: but may exercise themselues godly in reading and hearing the seruice and Sermons, and in answering with the Congregation in reading of publique prayers.

4 Whether the Schoolemaisters eyther priuate or publique doe teache their Schollers the Catechisme auctho[illegible]sed by publique auctho[illegible]itie, at the least once euery weeke: and doe instruct and examine them in the same, or doe teache any other Catechisme: and what Catechisme is it that they so teach?

5 Whether any of your Schoolemaisters be knowne or suspected to reade vnto their Schollers priuately any bookes, or priuately to instruct them in theyr pong yeares eyther in Poperie, Superstition, or disobedience, or contempte to her Maiestie and her Lawes Ecclesiastical, by publique authoritie allowed?

6 Whether any Schoolemaisters vnder pretence of Catechising their Schollers (which is a most godly order carefully by them to be obserued) do keepe Lectures reading, or expositions in diuinitie, in their houses, hauing continuall repayre vnto them of such people as seeke after innouations, and refuse their owne Parish Churches and their Minister?

Articles concerning the Parishioners and others of the Laity.

Whether all Housholders in your Parish, cause their Children, Seruants and Apprentices, both mankinde and womankinde, being aboue seauen yeares of age and vnder twenty, which haue not learned the Catechisme, to come to the Church on Sondayes and holy-daies at the times appoynted for Catechising, & there diligently and obediently to heare. And what be the names of those that do not cause their Children, Seruants and Apprentises so to come to the Church to be instructed and examined.

2 Whether any doe worke, or keepe any Shop, or any parte of their shop open vpon the Sabaoth dayes, or vpon any holy-daies appointed by the Lawes of the Realme to be kept holyday?

3 Whether you your selues or the Churchwardens in the yeares before you, haue suffered any vnmaried women being begotten with

Childe to goe out of the Parish before she hath done pennance, or any man defamed of whoredom to departe vnpunished vpon direction appointed by the ordinary, and forth of whose houses haue they gone away with Childe vnpunished, and how many vnmaried women which haue bin deliuered within your parish these three yeres last past haue gone away without doing of penance?

4 Whether there bee any in your Parish, that doe themselues forbeare, or dehort others from comming to publique prayer and hearing the word preached, condemning all forme of prayer which they cal stinted prayer, calling our Churches the Temples of Idols, and our Preachers false teachers sent in the Lordes wrath: which leuie opinions, some Sectaries haue lately broched?

5 Whether any man keepeth or readeth any seditious and Schismaticall bookes, or pamphlets written by any which enuaieth against the Religion now receaued, or the order and gouernement of the Church now publiquelie established, or that stirreth vp the hearers to innouation, or altring of the Churches gouernement by Lawe now established?

6 Whether the Parish Clarke be appointed according to the auntient custome of the Parish with the allowance of the ordinarie, and whether he be not obedient to the Parson, Vicar, or Curate: and whether he be able to reade, and whether he keepe the bookes and ornaments of the Church fayre and cleane, and cause the Churche and Quier, the Communion table and the fonte to bee kepte cleane and decent against the seruice time, the Communion, Sermon, and Baptisme.

7 Whether there be any person or persons Ecclesiastical or Temporall within your Parish, or elsewhere within this Dioces, that haue reteyned or kept in their custodie, or that reade, sell, vtter, disperse, carrie, or deliuer to others any English bookes or Libels, set forth either on this side or beyond the Seas by Papistes, or others, against the Quenes Supremacie in causes Ecclesiastical, or against true Religion and Catholique doctrine, or the gouernment and discipline of the Church of England now within this Realme, receiued and established by common authoritie, and what their names and surnames are?

8 Whether there be any in your Parish which for any cause whatsoeuer forbeare to come to Church to publique prayer, or to heare Gods word preached, pretending it vnlawfull to come to our assemblies as the Church of England now standeth?

9 Whether any do refuse to receiue the holy Communion at their owne Ministers handes, either because he is not a Preacher, or because he duely obserueth the order of ministration appointed by the Booke, and who they be that do go from their own Parish to receiue at any other Ministers hands?

10 Whether any of your Parishioners hauing a Preacher to their Parson, Vicar, or Curate, do absent themselues from his Sermons, and resort to any other place to learne or followe after such innouations as are there taught.

11 Whether the people of your Parish, especially householders hauing no lawfull excuse to bee absent, do resort with their children and seruants to their Parish Church or Chappell on the Holi-daies and on the Sondaies to morning and euening prayer. And who they be that either negligently or wilfully absent themselues, or come verie late to the Church vpon the Sondaies especially, or that walke, talke, or otherwise vnreuerently behaue themselues in the Church, or vse any gaming or pastime abroade, or in any house, or sit in the streete, or Church-yarde, or in any Tauerne or Alehouse vpon the Sonday or other holi-day in the time of Common prayer, or reading of the Homilies, either before or after noone?

12 Whether the forfeiture of twelue pence for euery time of absence from Church (appointed by a Statute made in the first yeare of the Quenes Maiesties raigne) bee leuied and taken according to the same Statute by the Church-wardens of euery person that offendeth, and by them be put to the vse of the poore of the Parish: if it be not so leuied, by whose default is it?

13 Whether there be any Inne-keepers, Alewiues, Victualers or Tiplers, that suffer or do admit any person or persons in their houses to eate or drinke, or play at Dice, Cardes, Tables, Boules, or such like games in the time of Common prayer or Sermon on the Sondaies or Holi-daies: or any Butchers or other that commonlie vse to sell meate or other thinges in the time of Common prayer, Preachings, or reading of Homilies. And whether in any Faires or common Markets, falling vpon the Sonday, there bee any shewing of any wares before Morning prayer bee done? And whether any markets or selling of wares be vsed or suffered in any Church-yards on the Sabboth day by common Packmen or Pedlers going about?

14 Whether the Church-wardens of the last yeare haue giuen to the Parish a iust accompt of the Church goods and rents that were

committed to their charge, accoꝛding vnto the cuſtome that hath bin afoꝛetime vſed, and what Church gwds they oꝛ any other haue ſold, and to whom, and whether to the pꝛofite of your Church oꝛ no, and what hath bẽn done with the money thereof comming?

15 Whether the Church-wardens and Swoꝛne-men ſince the viſitation holden 1586. haue of any pꝛiuate coꝛrupt affection concealed any crime oꝛ other diſoꝛder in their time done in your Pariſh, and haue not pꝛeſented the ſame to the Biſhop, Chauncelloꝛ, Archdeacon, Cõmiſſarie, oꝛ ſuch other as had authoꝛitie to reforme the ſame: and whether they, oꝛ any of them at any ſuch time as they ſhould haue bẽn at deuine Seruice on Sondaies oꝛ Holi-daies, and ſhould there haue obſerued others that were abſent, haue bẽn away themſelues at home, oꝛ in ſome Tauerne oꝛ Alehouſe, oꝛ els about ſome woꝛldly buſines, oꝛ at Boules, Cardes, Tables, Dice, oꝛ other gaming, without regarde of their office and duetie in that behalfe?

16 Whether your Miniſter and you the Church-wardens, oꝛ any other of your Pariſh haue on your reuerſterie made any oꝛders, oꝛ do vſe to call any parties beforꝛe you foꝛ any cauſe to bee oꝛdered by the Eccleſiaſticall lawes, and ſo do vſe a kind of pꝛeſbiterie, oꝛ cenſuring ouer your neighbours?

17 Whether any of your Pariſh being of conuenient age, haue not receiued the holie Communion thꝛice this laſt yeare at the leaſt, and namely at Eaſter laſt, oꝛ thereabouts foꝛ once, and what their names are, oꝛ which at their receiuing haue not ſignified the ſame beforꝛe to your Parſon, Vicar, oꝛ Curate, that he might conueniently examine them, and who haue refuſed to come to him to bee examined?

18 Whether there bee any in your Pariſh that adminiſter the gwds of thoſe that bee dead without lawfull authoꝛitie, oꝛ any that ſuppreſſe the laſt Will of the dead, oꝛ any Executoꝛs that haue not fulfilled their Teſtatoꝛs will, eſpecially in paying of Legacies giuen to the Church, oꝛ to other gwd and godlie vſes, as to the releefe of pouertie, to Oꝛphanes, poꝛe Schollers, poꝛe maydens marriages, high waies, Schooles, and ſuch like, and by whom are they ſo detayned?

19 Whether there be any in your Pariſh that hath oꝛ doth offend contrarie to the Statute made in the xxvii. yeare of the raigne of King Henry the viii. foꝛ the reformation of Uſurie, and reuiued by an Act made in the viii. yeare of the raigne of the Quẽnes Maieſtie

that now is, and what be the names of such offenders?

20 Whether hath your Minister, or any of the Parish, not being Justices of Peace, without the consent or priuitie of the Ordinarie, caused any to do penaunce or be punished, either openly or otherwise, for any crime punishable by the Ecclesiasticall lawes, and what bee the names of the parties, who haue been so punished, and in what manner?

21 Whether the Iniunction sent from my L. Grace of Canterburie, and the High Commissioners in Nouember 1587. directed to your Minister and Churchwardens not to receiue strange preachers not licensed, be obserued: and whether the said Iniunction remaine in your Church, or no?

22 Whether there be any among you that do vse sorcerie or witchcrafte, or that bee suspected of the same: and whether anie vse anie charmes, or vnlawfull prayers: and whether anie doo resort to anie such for helpe and counsell: and what be the names both of such as vse it, and of such as resort to them for helpe?

23 Whether anie couples that be maried in priuate houses within these three yeares last, haue been knowen or suspected to haue been married after anie other order, than is appointed by the Church of England, by reason that the one partie or the other are noted to bee such as refuse to come to the Church, or dislike of the orders of the Church of England?

24 Whether there be among you any Blasphemers of the name of GOD, great or often Swearers, Adulterers, fornicatours, incestuous persons, bawds or receiuers of naughtie and incontinent persons, or harbourers of women with childe which be vnmarried, coueying or suffering them to goe away before they do anie penaunce, or make satisfaction to the Congregation: or anie that be vehementlie suspected of anie such faults, or that be not of good name & fame touching anie such crime and fault: anie dronkardes or ribaldes, or anie that be malicious, contentious, or vncharitable persons, railers, scolders, or sowers of discord betweene neighbors, and speciallie railers against Ministers, and against their marriage?

25 Whether there be anie in these parts that haue married within the degrees of affinitie or consanguinitie, by the Lawes of God forbidden: or anie that being diuorced or separated for the same, doo yet notwithstanding inhabit and keepe companie still together: or anie that being maried without those degrees, haue vnlawfullie forsaken their wiues or husbands, & married others. Anie man that hath two

wiues, or anie woman that hath two husbands: anie that being diuorced or separated aslunder haue married again: anie that haue married or contracted themselues without the consent of their parents, tutors, or gouernors: anie that haue married without Banes thrice solemnlie asked: anie couples maried that liue not together, but slanderoustie liue apart.

26 Whether there be anie in your parish, who will come to heare the sermon, but wil not come to the publique praier appointed by the booke of common praier, making a schisme or diuision as it were betweene the vse of our publique praier, and preaching.

27 Whether the Minister and Churchwardens haue suffered anie Lords of misrule, or Summer Lords or Ladies, or anie disguised persons, or May games, or anie morrice dancers at anie times to come vnreuerentlie into the Church or Churchyard, and there to dance or play, especially in the time of common praier: and what they be that commit such disorder: or that accompanied or mainteined them?

28 Whether there be among you anie notorious euill liuers, or anie suspected of any notorious sinne, fault, or crime, to the offence of Christian people, or any that stubbornly refuse to conforme themselues to vnitie and godly Religion now established by publique authority: or any that beareth abroad rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christes Church, and the Christian Congregation?

29 Whether all such admonitions and Iniunctions, as haue come to your parishes from my Lord of London in and sithence the last visitation for the obseruing of anie order for the Church, or putting downe anie disorder, haue ben duelie kept euer since or no, & by whose default they haue not been kept?

30 Whether there be any married women or others within your parish, which after child-birth do refuse or contemne to come to the Church to giue thanks for their deliuerie, & to haue the prayers publique, appointed in that behalfe by the booke of common prayer.

31 Whether any carry out the Infants to be Christened in other parishes, as mistaking the order of Christening in their owne parish: whether any preach in any Noble mans or Gentlemans house, not being licensed of the Bishop?

32 Whether any within your Parishes do resort vnto barnes, fieldes, woods, out-houses, or to any extraordinarie Expositions of Scriptures, or conferences together: and so do (as it were) make a

seuerall Church or Sect vnto themselues; or be drawers or perswaders of others to any such schismaticall and damnable Sects.

33 Item, whether your Parson, Vicar or Curate haue wittingly maried together any couples whereof the woman hath ben got with childe, or carnally knowen before mariage: or whether the man for money or reward hath married anie woman that hath committed adulterie with another man, without publique acknowledgement of their offences, and reconciliation to the parish: & what are the names of all such that haue been so maried in anie such case, and when, and by whom they were so maried together?

34 Whether any do keepe their Children vnbaptised longer than the Sunday after Birth, vnlesse it be for sicknesse of the childe, or other vrgent occasion: & whether any do carrie their children from the Parish they are borne in, to other Parishes to bee baptised? And whether any do refuse and carrie their children from their owne Parish to bee baptised in other places, or do bring strange Ministers into their owne houses, to baptise their children priuatly according to their owne phantasies?

35 Whether the order of praiers on Wednesdaies and Fridaies, set forth lately by the most reuerend Father the Archbishop of Canterburie, by him appointed to bee obserued through his whole Prouince, be obserued as it is required, and who bee they that vnder colour of it do bring in any newe deuised order, praier, or fastes, leauing the prescribed order of that booke?

FINIS.

The seconde bils which are to be deliuered at Michaelmas next, are to be brought into Maister Blackewels office in Iuie Lane, Register to my Lord Bishop of London, betwixt Michaelmas and the eyght day of October following, or els the Church-wardens and Side-men making default herein, are at their perils to shew cause the x. of October next in the Consistorie in Pauls, why they should not according to law, bee proceeded agaynst for their contempt.